

Sanctification

vs.

Fanaticism

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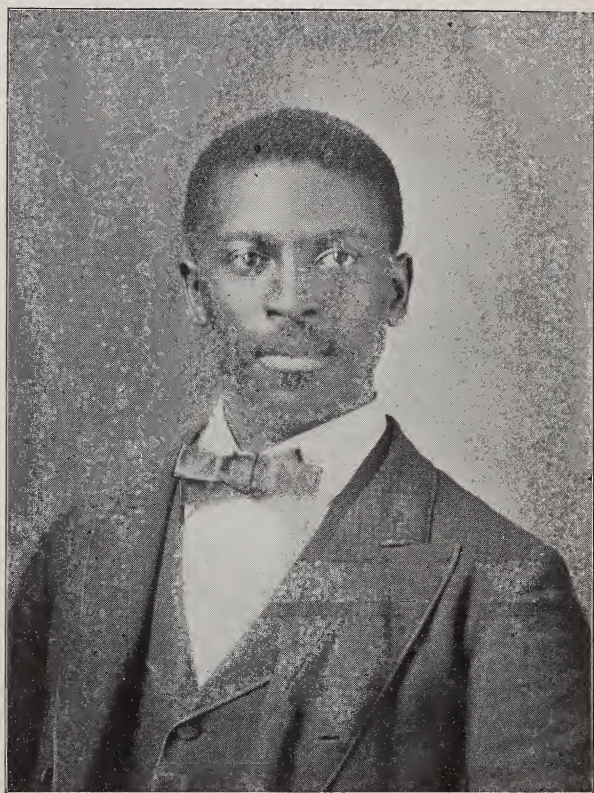
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UNITED STATES OF AMERICA.







Rev. James H. Eason, D. D.

Pulpit and Platform Efforts

SANCTIFICATION vs. FANATICISM.

BY

Ames
REV. J. H. EASON, D. D.,

WITH INTRODUCTION

BY REV. C. L. FISHER, A. M., B. D.,

Pastor of Sixteenth Street Baptist Church, Birmingham, Ala.

NASHVILLE, TENN.:
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Dedicated

. . . TO THE MEMORY . . .

of my brother,

JESSE B. EASON,

Late manager of The Baptist Leader, who faithfully supported me in my public development, and to whose life of sacrifice is due much of the little success in life I may now justly lay claim.

J. H. E.

REV. JAMES HENRY EASON.

SKETCH OF LIFE AND LABORS.

Several sketches of the life of the person that forms the subject of this sketch have been written. One of the best is that written by Rev. S. W. Bacote, B. D., Kansas City, Mo., who begins by saying:

"In speaking of the character and relative worth of a friend, we must guard against the common error of stating too much or too little. It is therefore hoped that only the real and not the ideal may be discussed here. On October 24, 1866, when the roar of cannon and fly of shell ceased to resound the balmy air, and the Stars and Stripes hung again from every public building, among the pines, thirteen miles from the railroad, near Sumterville, Ala., was born to Mrs. and Mr. Jesse Eason the subject of this sketch, whose career from the cradle to maturity has been phenomenal.

"He was sent to school at eight. The plebeian boy soon became a prodigy. His physical toil has been no less marvelous than his intellectual, for at five years of age he wended his way up and down the corn furrows, watching, seemingly, every motion of the farmers, gleanings, as it were, timely hints from the science of agriculture. When between the plow handles, or arm in arm with some wrestler, he was at home. Boxing, foot-racing, playing football or baseball, he was ever ready.

He was a member of an athletic society and was to that fraternity what the flugelman is to his cadets."

His parents, Mr. and Mrs. Jesse and Chaney Eason, are farmers and own their farm. They are faithful Christian workers, the father being a deacon in the Sumterville Baptist Church. James was taught his alphabet by his mother at the age of five years. As a student he was faithful and was never considered dull. He finished the Latin normal course of Selma University, a six years' course, in four years, under Rev. E. M. Brawley, A. M., D. D., graduating in 1885, and was valedictorian of his class. This course was, in substance, the normal and college preparatory together. He graduated from Richmond Theological Seminary in 1890, when the degree of "B. D." was conferred upon him. Of his career in the Seminary Rev. Bacote has this to say: "He graduated again at the head of his class. Drs. Corey and Vassar, his instructors in theology and mathematics, consider him one of the ablest young men the Seminary has ever produced."

The writer, who was a student at the Seminary with him, knows as a great thinker, fearless speaker and debater he had few equals and no superiors in school, and but few young men dared tackle him. Small in stature, long, bony arms, little, but piercing eyes, like Zacchaeus, he would have to be elevated in a crowd to be seen. In speaking, he brings into activity every energy, and with

arms outstretched and eyes sparkling, and a voice as the roar of many waters, he lifts his hearers from one degree of enthusiasm to another, carrying persuasion to them, depicting in darkest colors every defect in his opponents argument, and miraculously turning a lost cause into a glorious conquest.

Rev. Eason, as an educator and teacher, is one among the best in the State, white or colored. He began teaching in the public schools in the State in 1883; in 1887 he became principal of Garfield Academy, Auburn, Ala. Here he especially distinguished himself as a skillful manager of difficulties and a good disciplinarian. While in Richmond, Va., he taught church history, grammar and arithmetic in the Annex for the preparation of pupils for the regular course. In 1890 he became Professor of Mathematics in Selma University; in 1893 he was given the chair of Logic and Mental Science. When he left the university in 1897, he was holding the chair of History. As a teacher he was inspiring. The men in the State that he taught will impress you that they feel they have a mission in the world and that they must fill it. He taught his subjects in such a way that his pupils became intensely interested in their work and felt their whole success in life depended upon their knowing those subjects. There were many sad hearts among both students and teachers when he left the University.

As a speaker, James H. Eason has been heard

gladly, and his ability to hold the attention of his audience is wonderful. He was programed to speak at the Atlanta Exposition. As a preacher, when he speaks, the gospel is heard.

Rev. Eason was baptized in the Sumterville Baptist Church, Sumterville, Sumter County, Alabama, in 1881, and preached his first sermon in 1883, and was given license to enter the Theological Department of the Alabama Baptist Normal and Theological School, now Selma University. For several reasons, chiefly because he was not his own idea of a preacher, he did not preach another sermon until 1885. Between these sermons he had tried to be a farmer, a doctor and a lawyer. He purchased books and studied law for some months. He experienced a great restlessness of soul or mind and anguish of spirit. The friendly encouragement of Rev. C. L. Purce, D. D., and Dr. E. M. Brawley, assisted him greatly in reaching his final decision—to lay his life on the altar, and thus the weight of disobedience was lifted from his heart. They saw in him a life of great usefulness. He has been called to several churches. He was ordained in 1891 to take charge of the Union Baptist Church, Marion, Ala., which he held until he came to Anniston in 1898 and took charge of the Galilee Baptist Church. He has baptized three hundred persons.

From Rev. James H. Eason's career in the State, he might be counted a leader. His name has been connected with every important issue in

the State for nine years; he has proved to have more than an average ability of foresight. Things usually come out as he foresees them. In 1887 he served as missionary in Alabama under the Home Mission Society of New York. For five years he has been Moderator of the New Cahaba Association, and no association has done more, for its size, in general State work and its improvement than this association has, under Rev. Eason's management.

Rev. Eason became editor of the Baptist Leader, the organ of colored Baptists of Alabama, in 1895, and has kept it in the field ever since, through many difficulties. No editor of the paper previous to his time has been able to keep it in the field as regularly as he has. The paper is growing daily in popularity with the people. He has received all the opposition, from both old and young men, that a young man usually receives from those who are in the lead when he tries to come up without being pushed by the hands of these leaders. But he is yet alive and making headway.

Rev. Eason is much like still water—he runs deep, but sure. I believe the hand of God is for him in whatever he puts his hands to. If God be for you, who can be against you? He is now Corresponding Secretary of the New Era State Convention, a convention that is destined to move the State. As an editor he has been heard on Lynch-law, the Negro problem and educational issues. His editorials have received the attention

of race leaders, such as Prof. Booker T. Washington and John Mitchell, Jr., editor of the Richmond Planet, Richmond, Va. He was suggested and recommended as minister to Liberia by the Immigration Club of Selma, Alabama, in 1896 or 1897.

As an organizer Rev. Eason has gained some reputation. In 1895, when he took charge of the Leader, the Baptists had no press. The State said it did not have any money to buy one. He set to work to organize a company to purchase a press. Leaders were indifferent to the understanding, and he had a hill to pull. The management of the paper before it came to his hands had set the people against it, and this added to his troubles in getting a company. But he pushed on, and to-day the Leader is run off on a seven hundred dollar press belonging to the Central Printing Company.

Some years ago Bro. Eason organized a Biblical Institute by correspondence, which is still in operation. Though he has not been in Anniston two years yet, he has organized and chartered the Excelsior Mercantile and Investment Company, of which he is President. It is now operating a store in the city, and will engage in buying homes for the people after it is a little farther along in business. As a man he will find a way or make it.

Rev. Eason's social nature is that of gentleness, and he is very entertaining—one would feel that he was in the presence of Socrates when in his company at times. Rev. Bacote says; "His love

for a friend is as strong as death, and when called to his defence, fights for him with that dauntless courage born only of despair." He married Miss Phœbe A. Kigh, of Selma, Ala., one of Alabama's best young women. Dr. C. J. Clark, who was superintendent of the city schools of Selma for more than twenty years, said that Miss Kigh was second to no teacher, white or colored.

I would say more, but I know that my fair readers will see enough in what I have said of Rev. James Henry Eason to judge the fairness of his heart, and the consecration of his soul in the uplifting of his people and preaching the Gospel of the Lord and Saviour Jesus Christ. I hope all the young men who read these pages will catch an inspiration and seek but the harder to find the hidden treasures, such as the character of this sketch has done.

MRS. ALICE A. BOWIE,
Anniston Normal and Industrial College, Annis-
ton, Ala.



INTRODUCTION.

This is not intended to be an introduction of the author, but of his work. But how can we introduce the one without the other? To speak of the merits of the work is but to lift high the author's praises and elevate his name to a place among the leaders in the world of letters to-day. Nevertheless, I do not hesitate to do both. The author is well worthy of commendation, and the work of acceptance.

Rev. J. H. Eason, D. D., the author of the following treatise, is a son of poverty, yet a child of fortune. There was no wealth of intellect back of him; there was no mine of gold to his heritage. But there was an abundance of muscle and bone and sinew, to which he has fallen heir. Fortunate for him that he has received from his fathers a stock of health which has turned to his advantage throughout his eventful career. As a school boy, he was apt, industrious and independent in his thinking. Selma University, his Alma Mater, was proud of him when he matriculated at Richmond Theological Seminary, and still prouder when he graduated from that institution with honor. His merit was recognized by his Alma Mater in calling him to the chair of Math-

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ematics as soon as he graduated from Richmond. Six years he worked in that institution, during which time he was fitting himself, though unwittingly, for the work to which he is now devoted.

Rev. Eason had an opportunity during these years to prove his call among three professions: teaching, preaching and journalism, all of which he tried during this period of time. But preaching held the balance of power. For more than one year he has been pastoring with telling effect in the city of Anniston, where he is loved and honored, and where because of earnestness of effort and loyalty of purpose and greatness of promise discovered in him, the degree of Doctor of Divinity was conferred upon him by the Guadalupe College, Seguin, Texas.

It was during the days of busy pastoral life in Anniston that Dr. Eason came in contact with a sect of Christians claiming to have reached a state of sinless perfection. He chanced to meet a company of them at the home of one of his parishoners one day, when they challenged him for an argument. He so completely vanquished them, that they confessed inferiority, and requested him to meet their minister. An appointment was made. They met. Their conversation, together with the attendant circumstances, may be seen in the treatise.

Three things may be said about the work that will be apparent to every reader:

It is simple. The author has not found that

his thoughts were so rarely profound or so profoundly rare that neither Webster nor Worcester could furnish the needed words to express them. And hence he had no need to coin words of his own. There are no abtruse statements, no technical expressions, no difficult arguments. The book is not prepared for the philosopher or the theologian, but for truth. Surely, the object has been accomplished.

It is biblical. The author has not disregarded the "Thus saith the Lord." Every page is teeming with quotations and citations from the blessed Word. He has not sought to set up a standard of his own, but has verily striven to find out the mind of God on the subject handled, and to make it known to man. The tendency of writers is to give too much credence to the opinions of men. We rejoice that the author has not drifted with the tide.

It is logical. The writer has deduced no far-fetched conclusions. Given his major and minor premises, it seems that no other conclusion could be reached than that which he presents. The careful reader will draw his conclusions quite a while before he reaches them, because they are so evident. This is the book we want. This is the treatise we need upon a subject so variously taught as Sanctification: a simple book, a Bible book, a convincing book.

Reader, I congratulate you upon the privilege of access to this inestimable little volume. Read

carefully its pages. Digest its thought. Follow its instruction. Seek to get others to do the same, and your blessing will not be delayed.

May these pages fall into the hands of many, who, because of its teachings, shall renounce their lives of ungodliness and consecrate themselves to Christ. And thus the mission of this work will be accomplished.

Fly, evangel, upon thy mission of love. Preach good tidings to the meek. Bind up the broken-hearted. Proclaim the acceptable year of the Lord, and the day of vengeance of our God.

C. L. FISHER,

Minister at Sixteenth Street Church, Birmingham, Ala.

PREFACE.

He that has read a great volume on a subject delights to read a smaller work, the subject in a nutshell. He that reads a little work becomes thirsty and is led on to read a large work. Hence, little books are accepted by all classes of intelligent readers. I have spent some time in studying the subjects treated in this little book, and have been requested again and again to put addresses I have delivered on the subjects into print. But I have failed until now to do so, mainly because I thought that there was enough printed on the subjects already, and that of a higher merit, too, than I could produce. But much urgency led me to think more upon the matter and to conclude if my efforts pleased and benefited those to whom they were delivered, they might do others good. Filled with thought of doing good, we here ask you to read this little work, whose literary merits may not claim your attention, or may be far behind much you have read.

In the part that treats of Sanctification all display of rhetoric and pretension of learning have been guarded against. To arouse the Christian family to holiness and have them to refrain from fanaticism was my motive in setting forth these

thoughts on the subject. The addresses were not in the original plan of the book, but have been added at the suggestion of friends, who thought they contained some useful views and inspiration and wholesome advice to the young people of the race.

If I have said one thing in this volume that will help men to see the spiritual kingdom of Christ, or that will nerve my race in its fight for a man's chance in life, I shall feel fully paid for my labor. The belief that such a little volume as this can be of great service in the dissemination of information among the people is my only apology for putting it upon the market. I hope many a one may be aroused to a deeper search for truth by it, and be led to familiarize themselves with the volume of truth and wisdom—the Bible.

J. H. EASON.

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SANCTIFICATION vs. FANATICISM.

CHRIST'S VISIBLE CHURCH—COR- RUPTED IN NAME AND MEANING.

It is unfortunate that the free and generalized use of the word "Church" is being so often used in referring to Baptist churches as a whole. Baptists are not organized together with a common earthly head which governs them as a whole. If they were, we could properly apply to them the secondary meaning of the word "Church," which has come into our dictionaries through the long existence of organizations of many religious bodies into one government under an episcopate.

These organizations were set up by men hundreds of years after the death of the Apostles. They have caused the Church to corrupt its apostolic name and call itself the Baptist Church, instead of "The Church of Christ," the name by which it was called in the days of the Apostles.

Now, it seems that these great episcopal organizations are about to lead us into another error: namely, the using of "Church" in its secondary meaning, equivalent to and synonymous with denomination. This using of "Church" and "denomination" interchangeably is not only incorrect but wrong.

It goes towards making equal in recognition, formations and systems of men with that of Christ, formed through the Apostles and recorded in the Scriptures; and that, too, when these doctrines of men are out of harmony with the face and clear meaning of the Scriptures. When we say a Baptist Church—meaning a single body of baptized believers, etc., do we not indirectly say there is another Church? that there is more than one Church? that there is a Church of non-baptized believers (the Presbyterian, Methodist, etc.)? Does not this loose use of the word "Church," and the unscriptural use of the word "Baptist," go toward making the world consistent when it reasons that all religious organizations are right; that John Wesley's Society and Paul's organization of Christians are the same

and equal? They are both churches, they say; they are only named differently, just as the same pea is called both "peanut" and "goober." But this is not true in the case of religious organizations in the world to-day. They differ more than in name; they differ in principles. There is but one Church. Its form and type is given in the New Testament.

Let every believer examine the creed of the organization to which he belongs in the light of divine writ. Some of the creeds will be found after the pattern of the New Testament type, and some not after it. Some of them that are after the pattern may be found full of imperfections and defects.

Let us keep our eyes on the model and measure our work often, lest we stray from the pattern. Let God's pattern be preserved. Oh, good people, let God be true, if all men have to be made liars!

THE LODGE AND THE CHRISTIAN.

The nature of man requires perfection in its object of worship. The multiplicity of gods among the heathen is an outgrowth of this fact. When the pagans found not perfection in any object of nature they made themselves a god with their own hands; but man is imperfect, and since the thing made cannot be greater than its maker, this god was imperfect. Hence, they made another god which they considered as being more perfect than the first or a complement of it.

Human institutions for making people better have multiplied all over this world, reaching after perfection; and yet the average man will tell you the world is in a worse fix to-day than it has ever been. It would seem that the societies, lodges and orders have increased imperfection in their efforts for perfection. This is what we might ex-

pect, when we remember that man is imperfect, and hence his lodge must be more imperfect than he is, and the next more imperfect than the first, and so on. Do you say the Church is not equal to its founders? that it is not perfect? We answer, we are assured it will be perfect some of these days. It will be like its Maker or Founder, without "spot" or "blemish." (Eph. 5:27.) Can you hope any such thing for your lodge? If it should become like its maker it would be imperfect because he is imperfect. Lodges and secret orders are no place for God's beloved. This is true, brethren, though you may love them ever so well. They are against the best interests of the Church. But you tell us you are based upon the Bible; therefore, religious in your nature. That makes the case worse—a religious institution composed of Saints, Baptists, Methodists, Presbyterians, Congregationalists, Catholics, and sinners! What a conglomeration! What an abomination! When will God bring His Church to be without spot or wrinkle? It will not be until you come out of those lodges, brethren. You are delaying the millenium.

SANCTIFICATION.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” (Eph. 5: 25-27.)

The great agitation that I found on coming to your city a few days ago, which continues to stir the town, has led us to invite you here to-night to listen to a discourse on Sanctification. I come not to defend the church or what is called orthodoxy, nor to offer an apology for the seeming if not real diversion therefrom; but to deliver a discourse on the subject from God's word. Ephesians 5: 25-27, will form the basis of our effort on this occasion. Christ and his church are brought before us in this passage.

AT WORK FOR HIS CHURCH.

Christ is presented first as at work for his Church, his called people, his invisible Kingdom. He gave himself for it. Through the law came death and man began to die. Sin took advantage of the law to work all manner of concupiscence in man ; thus making the law that was ordained unto life, the occasion and instrument of death. All men sinned and came short of the glory of God—they broke the law and came unto the condemnation of the law, even the penalty of death. But Christ loved his Church and drew on the divine wisdom to contrive a way of escape for it. He went on its bond until the day of execution.

In devising a plan of redemption, two things confronted the divine mind; the mending of the broken law, and the keeping of the law by man after it was mended. The law through which sin had taken occasion to make deprave the human heart, had proven too weak to bring the flesh, the carnal mind, subject to the will of God. "When the commandment came, I died," says Paul. "For I was alive without the law once: but when the commandment came,

sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death." (Rom. 7: 9, 10.)

The question is, How shall life be restored? If death came by or through the law, then if the law be destroyed, would not it give occasion for life? To illustrate: If a law is made that no child that has rebelled against his father shall have any of his father's estate, and John is deprived of property by that law—if the law is abolished the property of which he was deprived would come to him. Hence the doing away with the law restored what making the law had been the means of taking away. But the commandment is good; ordained unto life. "And the commandment, which was ordained to life, I found to be unto death." (Rom. 7: 10.) It cannot be destroyed; it is a part of God. Its honor must be sustained. Hence came the penalty of death, "even the death of the cross." The plan called for his own death to save his Church. When the day of execution came, he answered for his church and ascended the scaffold. The spotless lamb was laid upon the altar—He who knew no sin was made sin for us.

The smoke that ascends pleases God and reconciles him toward man ; changes his relation to man, leaving him free to exercise the love in his heart for man for his salvation. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; to declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus." (Rom. 3: 25, 26.) He removes his people from under law under grace. "For sin shall not have dominion over you : for ye are not under the law, but under grace." (Rom. 6: 14).

REGENERATION.

He enters into them and works in them the keeping of the law to the giving of liberty. "God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." (Rom. 3: 4.) Christ taking his seat in our heart produces a change which brings us into him, giving us his nature, his character

and affections, thus making us new creatures. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5: 17.) This is regeneration, the hearing of Faith of the Gospel.

This is the force of our text when it says, in the language of the Revised Version, "Having cleansed it by the washing of water with the word." Christ is preached to the elect; they accept it to the changing of the nature of their minds unto a spiritual mind—a mind subject to the law of God.

HOLINESS IN REGENERATION.

These that receive Christ are holy, because they are born of God. That which is born of God is holy because He is holy—hence, every regenerated man is holy. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 12, 13.) Titus 3: 5, says "He saved us, by the washing of regeneration, and the renewing of the Holy Ghost."

We are sanctified.

MEANING OF THE WORD SANCTIFY.

Synonymous with the word holy, the word sanctify is used; it is defined to separate, consecrate, cleanse, purify, to regard as holy. When a man was set apart to a certain and special work among the Jews under the old covenant, he was sanctified; his being set apart was the sanctification. Vessels used exclusively in the people's services unto the Lord were thus looked upon. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." (Gen. 2:3.) "Sanctify unto me all the first-born, whatsoever openeth the womb among the children, * * both of man and of beast: it is mine." (Ex. 13:2.) "And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: take one young bullock, and two rams without blemish." (Ex. 29:1.) "And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons." (Ex. 29:9.) "And thou shalt

sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons." (Ex. 29: 27.) "And they shalt eat those things wherewith the atonement was made, to consecrate and to sanctify them; but a stranger shall not eat thereof, because they are holy." (Ex. 29: 33.) "And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt offering with all his vessels, and the laver and his foot. And thou shalt sanctify them, that they may be most holy: whatsoever touched them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." (Ex. 30: 26-30.)

These meanings are incidental in our text. The idea uppermost in the Apostle's mind, evidently, was to make clean, to purify—not a ceremonial cleansing, but a real

cleansing—a renewing in the spirit, the forming fully in the soul, Christ, “the hope of glory in us.” The words “cleanse,” “spot,” “wrinkle” and “blemish,” used in this connection are in line with this view.

AT WORK IN HIS CHURCH.

Christ’s work does not stop in the atonement, nor in the work of regeneration; he continues to sanctify. The holiness he gives in regeneration appears to be principles—hence in seed form.

Being called out of the world into holy service, seems to be an important part of our sanctification in regeneration.

In 2 Peter 3:18, we read, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ;” Eph. 2:21: “In whom all the building fitly framed together groweth unto an holy temple in the Lord.” There would be no place for these passages if a person were completely sanctified in regeneration. 2 Tim. 1:9 also supports the view of regeneration stated above. It reads, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before

the world began." This shows that we are called out of the world unto God. Called out of the world, in regeneration, we became Christ's disciples. He takes us into an experience something similar to that experience by a young man entering an institution of learning. The end of this experience is the development of the principles of holiness planted in regeneration, which is sanctification. It is clear, then, that sanctification as distinguished from regeneration, is regeneration full grown. It is a separation from all sin; it is consecration to Christ, being holy without blemish. Christ is at work in the soul of every regenerated person, bringing about this delightful state.

THE STATE OR LIFE POSSIBLE.

That such a state is possible is implied in our text. Christ died that he might bring us to it. O glorious thought! "Behold," he said, "I bleed and die, to bring you to my rest." To-day he is in his Church, knocking at every door, with ten thousands blessings in his hand to satisfy the poor. In sin we are run, beaten, tormented and harassed; in Christ we

have rest. Sin is the devil, bondage, condemnation, sorrow, guilt, darkness and distress; holiness is Christ, liberty, joy, light and gladness. It is the satisfaction of the poor; it makes them truthfully sing from the depth of their heart: "You may have all this world; but give me Jesus;" while the rich fret over riches and pull their hair out about loss of wealth.

SIN NOT NECESSARY FROM REGENERATION
TO SANCTIFICATION.

How far from conversion is this state of rest, non-anxiety, and peace? How far on the way are you, dear hearers? The all-important question arises here, What are we after conversion until we are sanctified—completely holy? Are we sinners? Must we necessarily commit sin between these points? In other words, is it possible for a Christian to live from his conversion or regeneration to sanctification without doing what he knows to be wrong, unless he dies soon after he is converted?

The Bible, nowhere, as I can understand, says he can't. I repeat, the Bible nowhere says that it is necessary to break a single commandment after you are regener-

ated while you live. Note the words: "Without doing what he knows to be wrong." The emphasis is on "knows to be wrong."

When you came from the valley fresh with the anointing of the Holy Spirit, with the love of God aglow in your bosom, would you have done what you knew was wrong? Did you talk about and abuse your neighbor and seek to kill your enemy the day you were converted? No. Who kept you from it? If Christ can keep you from it a day, can't he keep you from it a week, a month, a year, a life time? If he cannot, our salvation is not sure. He came to save me from sin. If he can't save me here, how can he save me hereafter. If the devil can outdo him here, it may be he will outdo him in death. But how often do you shout and cry: "Our Captain is sufficient—he has never lost a battle, he bled and died, chained death to his chariot wheel and dragged down the powers of hell, being filled with rapture and overshadowed with the power of the Holy Ghost!" What Christian is it, that would commit sin in these seasons of refreshing?

The devil has no power over one in this condition. This is another proof that a state of separation from sin is possible in this world. It is obtained by keeping yourself in the spirit; which is possible through God, with whom all things are possible. (Matt. 19: 26.) Such a state is all of sanctification attainable on this earth. But you say we are weak. That is true; but God is strong. He is faithful to help you. See the Scripture: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

IS THE HOLY LIFE PROBABLE? IS IT REQUIRED?

But everything that is possible is not probable. It is possible for the sun not to rise to-morrow; but is it probable that it will not rise? It is possible for Anniston to be as big as New York in the next twenty years, but it is not probable that it will be. A holy life is possible. Is it probable?

There is a question that arises in this con-

nection that is more important than all that has been asked, namely, Is the holy life required of the Christian?

The probability of a holy life would make us expect to see at some time and in some person what is possible to exist. We may look for it with indifference, but if it is required, we are no longer indifferent; we become anxious about the holy life and the experiencing it in our own lives: The all-absorbing inquiry, then, is not "Is it possible," "Is it probable;" but "Is it required?"

Let us turn to the Scriptures for data and testimony.

THE FRUIT OF A SERVANT OF GOD FAVORS HOLINESS IN LIFE.

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. 6: 22.)

WE ARE COMMANDED TO WALK IN THE SPIRIT AND HAVE ITS JOY.

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5: 16.) "But the fruit of the Spirit is love, joy, peace, long-suffering." (Gal. 5: 22.) Rom. 8: 9, 10 tells of ideal Christianity.

“But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.”

THE ARMOR.

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girded about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always

with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." (Eph. 6:10-18.)

THE WARNING AGAINST WILFUL SIN IS TESTIMONY IN FAVOR OF A HOLY LIFE
BEING REQUIRED.

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:26, 29.)

HAVE THE MIND OF CHRIST.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." (1 Cor. 2:16.) Christ's mind is holy.

NOTE THE LOVE OF GOD PERFECTED.

"And every man that hath this hope in him purifieth himself, even as he is pure." (1 John 3:3.)

CHRIST THE SPIRIT.

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, even as by the Spirit of the Lord.” (2 Cor. 3: 17, 18.)

KEEPING HIS COMMANDMENTS; CONDITIONS
OF KNOWING HIS WILL.

“At that day ye shall know that I am in my Father, and ye in me, and I in you.” (John 14: 20.)

HOLY RELIGION.

“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Col. 3: 3, 4.)

Whatever may be claimed to be the teachings of these passages, their testimony on the question now in hand is very conclusive; that the religion of Jesus Christ is holy, and requires holiness in its adherents, is an unbiased, comprehensive, spirit-forced logic-approved and soul-sanctioned conclusion from these passages. Whether we live it or not, we must concede the truth.

HAVE ALL THOSE THAT THE LORD HAS RECOGNIZED AS CHRISTIANS LIVED THIS LIFE?

But if we don't live that life, have we the religion of Christ—do we belong to his Holy Kingdom? If we commit a single act of sin, are we Christians? Has God ever recognized such as Christians? See the Scripture.

NOT PERFECT; CARNAL-MINDED.

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.” (1. Cor. 3: 1-3.)

Note these carnal-minded people were addressed as brethren.

HOLY RELIGION AND PROBABLE ACTS OF SIN.

“For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupisence, and covetousness, which is idolatry: * * * But now ye also

put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that you have put off the old man with his deeds. * * * Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. * * * Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." (Col. 3: 3, 4, 5, 8, 9, 13, 16, 17.) This caution against fornication, lying and quarreling may be reasonably considered evidence of their existence or the possibility of their existence among those whose life was hid with Christ, and of being committed by them.

DEBTS AND DEBTORS.

"And forgive us our debts, as we forgive our debtors." (Matt. 6: 12.) If this is a model prayer for Christ's disciples for all

time, places, and stages of their existence in this world, does it not show and anticipate sin in some sense from which we will not be separated in this world?

Paul in Ephesians 4 : 32, presupposes sin, and says, "Forgive one another as God forgave you." "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." (1 John, 1: 6-10.)

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous." (1 John, 2: 1.)

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." (1 John 3: 9.)

Over these passages Christian friends have fallen out. They have divided the Christian world into two great divisions; they have been the occasion of several dogmas widely different; they are the ground where Christians everywhere else united, divide and lift their muskets.

Sects have arisen, having them as a center that represent the most extreme opposite position—one teaching that a man can live a life of sin and get to heaven or be a Christian; and the other that he can't commit one sin and be born of God; that is, if he is a child of God. I feel that if I wished to support either sect to-night, I could find a plenty of passages of Scripture to form a defense.

We think it is a pity that the armies of Christ should feel themselves called upon to turn their guns off the enemy, the world, to fight one another. Unity is what we want. Feeling the effort of either of these sects to fight the other in line will be a failure. If I can say a word that will tend to harmonize the points of difference and lead the host to unite on the unquestionable principles of the Kingdom, I will do

God better service than I would in defending any sect. We must leave some things to be known or learned in heaven.

THE BIBLE! THE BIBLE!

Let us accept of it plain and simple. If it says we do commit sin there must be a sense in which we do; if it says we do not, there must be a sense in which we do not. We have no more right, it seems to me, to accept 1 John 1:8, at the exclusion of 1 John 3:9, and explain the other part of the Bible to support that position, than we have to accept 1 John 3:9, and support an opposite dogma. What shall we do then? Find the sense under God in which they are both true and in harmony with each other.

Let us see now. In the first chapter of John, the Apostle discusses, first, a course in life; hence he says, "Walk in darkness"—meaning acting wrong repeatedly, one act right after another, just as we take one step after the other, thus living in a sinful state of heart. But the most careful will make a misstep sometimes. What is true in our physical movement, John recognizes in our spiritual progress, and says in the 8th

verse, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." In other words, our notion is false. These missteps and stumbles in our spiritual life are due evidently to our infirmities and limited knowledge. It is missing the mark; though we intended to hit it.

After telling about these occasional blunders we shall make and how we should be forgiven, the Apostle turns and takes up again the idea of a course in life. In the 3rd chapter he has developed it to the taking in of the intention. This is clear from verses 3 and 12 of the chapter. When a man purifies himself, the will, the intention enters into the act. The 12th verse states that Cain intentionally killed his brother; hence, was guilty of murder. Therefore, when the Apostle says, "Whosoever is born of God doth not commit sin," the intentional, the deep heart purposing and sanctioning idea was uppermost in his mind. He does not mean that a Christian will not miss the mark—that is, aim to do right and miss and do wrong. He does not mean to contradict himself in what he said in the first chapter, where he says we do

sin; but he means to emphasize that our sins are misjudgments. With this interpretation, there is no conflict in the passages. The one that says we do not sin, taking in the intention, is not out of harmony with the one that says we do sin, having reference to a now and then doing wrong unintentionally. Holy Paul did wrong in that sense. (2 Cor. 12 : 13.) I feel I have this interpretation of the Spirit who searches the deep things of God. Glory to God! Thy judgments are true and righteous altogether. We are all sinners. We all do wrong. Many of those who claim sanctification, and who, perhaps, have attained to not doing anything they know to be wrong, admit they make mistakes. O, my brother, that is just another way of saying the same thing we say. The Bible does not say mistakes, it says sin; let us say so, too. We will not be any less holy by letting it go as the Bible puts it.

SANCTIFICATION AND PERFECTION NOT THE
SAME.

But you say, Mr. Preacher, "The Lord says be ye perfect." Does that not mean sanctified? Yes. But sanctification is not

equal to perfection. Sanctification is living up to the light you have or can acquire through the Holy Spirit. "That is right, and he promised to guide us into all truth." But this all is evidently limited with regards to the weakness of humanity and the wise dispensation of grace. If this all means all kinds of truth or knowledge, it certainly does not mean all of all the kinds of knowledge. Christ on this earth was subjected to the limitation of humanity and thus limited; he did not know all things. He said, himself, the Son knows not the day and hour. (Mark 13:32.) Perfection in any other sense will have to include the knowing of all things. In that sense there is not a perfect man. Do not deceive yourselves in this matter.

In conclusion, let us make stand out in bold outlines the picture of Jesus sanctifying his Church. It is possible, it is probable, the Holy Kingdom requires it. He has pardon for our shortcomings and strength for our weakness; condemnation for our sins and joy for our obedience. The Kingdom is not meat and drink; but joy, righteousness and peace. To fill the lives of his

children with blessed grace, He is standing at the door of their hearts knocking. Oh, let him in! He has entered us in regeneration, dear beloved, but our salvation is not an actual fact until he enters us in sanctification—in other words, cleanses us from besetting sins. It may be sure, but it is not real; because Jesus came to save us from our sins—not to let us stay in our sins and save us from their condemnation and penalty, but from the sin. Let him in; He is qualified in wisdom and power to save you.

Dr. Johnson sacrificed his time, his pleasure and money to be able to heal a body; Jesus gave more, he gave his life. He mingled cordial for every sin-sick soul. His preparation will take out every spot. Let him in! He will make straight your crooked life and wrinkled garments. Let him in, and he will stop you from lying; he will take away your carnal mind. Let him in, and he will make you love your wife, and not seek to put her away on the letter of the law without regard to the spirit of the law; he will inspire you to present her to yourself holy, without a blemish; he will

sanctify the wife to her husband. Let him in, and he will work in you to will and to do. He will fill you with power and glory. O do not let the Spirit depart, he is Christ's presence. Hear, O sinner, and be wise and do not let the Spirit depart. We can't live in sin and feel a Saviour's love. What will be the consequence if I do not live a holy life? Punishment, sadness, sorrow, misery and death. The Christian trespasses—acts of sin, bring their consequence in chastisement, distress, bitter tears and sore affliction; the consequence of a life of sin is death, final destruction. It makes no difference whether the party that lives belongs to lodge or to the church or does not belong to either; the result will be the same. The wages of sin is death; but sanctification is life. Be not deceived, my friends. What you sow, that you shall reap. Let us sow to the Spirit and reap life—eternal life. God saves us all! Oh, for the day when Christ has finished dressing the church; when there will be no more heart-aches; yes, when the groom shall take his bride, decked in garments of righteousness, without a defect in her form or a wrinkle in her

face, unto himself in his building not made with hands. There angels shall wait upon her, while the brightness of his glory will light up the city. His praise shall be on every lip. Glory! Hallelujah! Let all prepare to meet him.

“Nearer, my God, to thee,
Nearer to thee ;
E'en though it be a cross
That raiseth me,
Still all by my song shall be,
Nearer, my God, to thee,
Nearer to thee!”

COLLOQUY ON SANCTIFICATION.

Mrs. C. "You are very good ; but you ought to be sanctified."

Mr. E. "What do you mean by that?"

Mrs. C. "Why, receive the Holy Ghost."

Mr. E. "I have received the Holy Ghost."

Mrs. C. "No, you have not."

Mr. E. "How do you know I have not?"

Mrs. C. "Because you sin. You are regenerated, but not sanctified."

Mr. E. "We received the Holy Spirit in regeneration."

Mrs. C. "No, the Apostles were regenerated, but they did not receive the Holy Ghost until the Day of Pentecost."

Mr. E. "How is regeneration brought about ? Can any one but God regenerate ? Did not Christ give the whole salvation of men in the hands of the Holy Spirit when he left here ? (John 1 : 12, 13 ; 3 : 5, 6 ; 14 : 16, 25.) In John 14 : 16, you will notice it says, 'another Comforter.' This sug-

gests that they had a Comforter before the Spirit. Who was it? If they had a Comforter before the Day of Pentecost, that Comforter, most assuredly, did for them what the Spirit now does. Hence it regenerated them. But who was this Comforter? It was Christ himself in person; the Comforter now is He in the person of the Holy Spirit. In other words the Spirit as a Comforter is Christ's presence in the world. (2 Cor. 3: 17, 18.) Again, if you could prove that the disciples were regenerated without the Spirit, it would not say that men are so regenerated to-day, since the dispensation of grace has been intrusted in the hand of the Spirit."

Mrs. C. "Well, I know I don't know as much Scripture as you—I heard of you as a 'Bible-learnt' man before you came. I can't hold an argument with you; but you come and meet our men."

Mr. E. "All right, I will be pleased to meet them. Only let them argue fairly. They must not insist on the letter in one passage and on the spirit in a parallel passage; that will end the discussion with me."

Mrs. C. "Brothers D. and N. are here."

Mr. E. "All right, brethren. A discussion with Sister C. in which I held that the Holy Ghost was received in regeneration, which she denied, is the cause of our meeting to-day."

Bro. N. "No; the Spirit is not received in regeneration."

Mr. E. "What do you call regeneration?"

Bro. N. "It is the pardoning of sins. Before man sinned he was innocent and this innocence was life. Sin brought man unto condemnation, which is death. When he is forgiven, he becomes innocent again, just as when he was an infant babe."

Mr. E. "What about the sin that come to one through Adam?"

Bro. N. "That is not touched in regeneration: it only deals with the sins a man actually commits." (Matt. 18: 3; Col. 2: 13; 1 Cor. 3: 1-4.)

Mr. E. "Gentlemen, your theory of regeneration is beautiful, if not conclusive. I cannot concede it to be the truth now. I shall ask the time to examine it further."

Bro. N. "You will not find anything to condemn it in the Bible."

Mr. E. "As I read Matthew 18, it becomes clear that the likeness to a child here is not that of innocency, but humility (verse 4). This is a defect in your scheme right away. The 'quicken' in Colossians 2:13, means a life with Jesus. Now, is it reasonable that a life with Christ will be one in which a carnal nature really exists undisturbed. The word 'quicken' here, in the original, conveys the idea of a life with him, in the sense of having a life like another. It seems that passage, 1 Corinthians 3:1-4, interpreted in harmony with Colossians 2:13, would mean that while the principles of carnality had been destroyed in the heart, the ignorance of the deeper things of the Spirit still keeps them (the Christians) delighting in things of the world, just as a child would do things when it was a babe that it would not do when it had grown and learned more sense and had become intelligent. Your theory does not satisfy the soul. I still feel that the Holy Spirit comes in regeneration. If it does not, then it seems John 3:5 is without meaning or very confused in meaning."

Bro. N. "Yes, the Spirit comes in regeneration, but he does not come as a sanctifying Spirit—that is, the Spirit in regeneration is not the Spirit in sanctification."

Mr. E. "You have admitted that the Spirit is in regeneration—that is all I held. I am through with that part of the discussion."

Bro. N. "The sanctification we hold is that God the Spirit enters us and takes out our carnal nature, so we will not commit sin, because the seed of sin is taken out of us." (Luke 24:49; John 14:15, 16; Acts 2; Romans 15:16; Acts 15:8.)

Mr. E. "It is clear that the Spirit does cleanse, but it seems His special work on the Apostles was the giving of boldness and power, making their words effective. 'Tarry ye in the city of Jerusalem until ye be endued with power from on high.' (Luke 24:49.) How is this sanctification—separation from sin—brought about? Is it a growth?"

Bro. N. "No; it is an act—an act distinct from the act of regeneration. It gives spiritual enlightenment, which enables us to know and do God's will."

Mr. E. "What objection have you to saying it (sanctification) consists of a series of acts?"

Bro. N. "The Bible nowhere teaches that it is a series of acts."

Mr. E. "The passage you quote from, Acts 8:14-19, does seem to support your view—sanctification a single act; but that passage is exceptional—no other passage you have quoted, is like it. The idea in John 7:38, 39; 14:17 is that of Christ presenting himself to his people in the Holy Spirit as distinguished from the way he had been with them before, and hence may have chief reference to the Spirit computed to us—set apart to be Christ's presence with us (verse 18), which may be appropriated, or made a part of us, in a single act or in several acts, just as divine wisdom might dictate (see Acts 15th chapter). Peter says the Gentiles received the Holy Ghost just like the Apostles (8th verse); yet he advised writing unto them to abstain from pollutions; and Paul and Barnabas had sharp contentions themselves (verses 38-40). Here it seems that the sanctifying power was appropriated to believers as they increased

in the knowledge of the Word, which does not support the single act theory without an exception."

Bro. D. "But you can't see these things because you have not been enlightened."

Mr. E. "That may be true. You who are endowed with power ought to make me see. I am certainly seeking the truth. I don't doubt that God can save us from sin; can cleanse us with one act. He could have made a world without sin, but he did not do it; though it would have seemed a Holy being as he would have done so. It is a little unnatural for a holy being to make an unholy thing; but such is the world made by Jehovah. What God does and says, not what he can do and say, is what I want to know.

"If your idea of regeneration is right, your doctrine that a man can be lost after he is regenerated would naturally follow; but since your theory of regeneration rests on doubtful meanings of passages of Scripture, your falling from grace doctrine is at least debatable. (See Philemon 1:6; 2 Timothy 1:12; Isaiah 53: 4-12; Hebrew 10:18; John 10: 28, 29; Romans 4:5; Matthew 18:12-14.) These passages make it sure that the

final destruction of a regenerated person is not probable, if it be possible.

“Your objection to naming local organizations seems not to be worth much. We know that Christ’s church is spiritual; but we know also that He recognizes local assemblies of his universal Church or his Kingdom. To name a certain assembly, Jerusalem Church, does not interfere with the oneness of the church any more than it does to name a distinct portion of the ocean, Atlantic, and another Pacific; they are all one body of water. Christ recognizes organizations (see Acts 14: 23). Appointing officers makes and recognizes organization in church. The directions for excluding a member in Matthew 18, recognizes local organizations. Every organization is not a church; but that organization that consists of the principles that characterize the Apostolic church, is a church, whatever its name may be; whether it has a roll of its members or not. There is nothing in the Bible that says the churches did not have a roll of all their members.

“Such passages as Galatians 6 : 1 ; Romans 16 : 1, 4, 16, are just what would be

expected if the members were enrolled. A certain number gathered in one house is here recognized as the church. Oh, it is clear that God recognizes visible churches and officers, deacons and pastors in them. Acts 20 : 28 ; Galatians 6 : 6 ; 2 Corinthians 9 : 5-7 ; 1 Corinthians 9 : 9-14, show conclusively that it is the duty of the members of these local and visible organizations to give for the support of them. Whether the members consider their ability and the needs of the pastor and decide on his support and give it to him as a salary—or support him without any set salary, is a matter of taste and is immaterial, just as whether I stand up or sit down to preach is immaterial. The sanctification that takes away from the church these choices and privileges, and leads members of the church to leave the church, combine themselves in bands to denounce local churches and sectarianism, while they rebaptize and establish a sect themselves—the sanctification that does that is not the sanctification of the Bible. It is ‘crazification’ and fanaticism. Christ’s sanctification led him to enter the synagogue and cause his voice to be heard

in the temple. Be not deceived, my brother. 'Now I beseech you, brethren, mark them which cause division and offences contrary to the doctrine which ye have learned ; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple.' " (Rom. 16; 17-18).

MISSIONS, THE MARVEL OF THE AGE.

[Delivered before the Alabama Baptist State Convention, 1897.]

“Go ye into all the world, and preach the Gospel to every creature.” (Mark 16: 15.)

This text is a part of what is known as the Great Commission. It contains two simple commands that we must understand, if we are to enjoy its true meaning and experience its power. It has been the energizing force in Christian activities since the days of the Apostles, who counted their lives nothing that they might accomplish their mission.

What is embraced in the expression, “Go ye?” Much might be said in answer to this question; but I shall be compelled to confine my answer to a few things that are suggested by what the apostles did as ministers of salvation. When they set out on their mission, and went to Jerusalem, they were endowed with the Spirit, and moved in all the world. Evidently they

saw a little "go" in this big "Go," whose meaning was to get ready. We are called upon

TO GO, GET READY TO PREACH.

The minister of the Gospel must go first and get the Gospel. O yes; God sends us to get the gospel, brethren. If I should say to you, "Go plow," you know I mean for you to get the mule and the plow and go plow. You would think me crazy to go at your word to plow, with nothing to plow with. Is it any less foolish for a man to go preach the Gospel without having the Gospel? Let us grant you have been truly converted; then your preparation, (a) a knowledge of the word. This knowledge may be secured through diligent reading and studying; through teachers and schools. (b) This preparation must be made complete by the endowment of the Holy Spirit. Thus prepared, go forth into the world.

II. INTO ALL THE WORLD.

If into all the world means into every part of the world, it also embraces every grade, phase and condition of human society. This command makes it our duty

to go to the educated and to the uneducated; to the rich and to the poor; to the respectable and to the disrespectable. Brethren, have you ever found it hard for you to take up time with the disrespectable? We are debtors to the Greek and the barbarian; to the wise and unwise. Go into all the world!

III. PREACH THE GOSPEL.

When you go, preach the Gospel. The Robber Knights of the Middle Ages went to plunder; the pirates upon the Mediterranean Sea to kidnap; and the syndicate, to Klondike, Alaska, for gold. For none of these things are we to go forth, but to preach. "Proclaim the glad tidings," is our commission. Mark followed in his use of words the idea of heralding, setting forth the idea that "to preach," means "to cry out." Like the herald with an important message from the king, we are to cry out. We must cry in our homes, in our cities, along the road, in the woods; in the uttermost parts of the earth, cry out; in the heat and cold alike, cry and publish the Gospel.

We are not left to conjecture what we are to preach. Go and preach the Gospel! Peter the Hermit preached the Crusade; Columbus, the discovery of America, and John Brown, the abolition of slavery. We, the publishers of grace, are to preach the Gospel. Though the discovery of the New World was good tidings and the abolition filled the slave with unspeakable rapture, they are not our message. They are gospels but not the Gospel. The message to Noah was a gospel, but not the Gospel; the call of Abraham was a gospel, but not the Gospel. The Mosaic economy was glad tidings to the guilty soul, but all the blood of beasts on Jewish altars slain, could not give the guilty conscience peace nor take away a stain. But Jesus, the dying Lamb, with richer blood than they, washes all our sins away. This is the Gospel. "Behold the Lamb of God, which taketh away the sin of the world."

The heralds that tramped the Jerusalem hills, bore one message one time; another message at another time, but our message remains the same: "Preach the Gospel." Buddhism, Brahminism, Zoroastrism and

Mohammedism present a god and laws to men without a hint of where they may secure the necessary help to their infirmities to perform them. The Gospel brings to depraved souls a friend with help in his hands, saying, "Here is strength for your weakness, joy for your sorrows, balm for every wound and cordial for every care." Mohammedism rests upon a conception, an ideal in the minds of its author; the Gospel, upon a person. Mohammed says do according to the teachings of the Koran; Jesus says do as I do. Buddhism is precept; Christianity is example. There is in it how to perform as well as what to perform. Blessed thought!

IV. PREACH IT TO EVERY CREATURE.

Christ is the Son of man; every phase of human nature is found in him. His name makes leap and quiver the heart of the Greek and the Barbarian, the wise and the unwise—hence comes the command, "Go preach the Gospel to every creature." Rev. J. Lewis Smith, writing in a certain magazine on Missions, says, "The crying babe of Christianity was heard in its first epoch

far beyond the walls of unknown Nazareth or the Jewish metropolis. When the full rounded pod of truth broke, the seeds flew into all the world. The Gospel at first wended its way into Samaria. Then Philip baptized the Ethiopian and sent the germs of Christianity to be deposited close at the throne of Queen Candace. Soon Peter had carried his good news down to the Roman centurion, and on the Cæsarean shore soon began to break the immortal music of missionary ideas. By and by Peter and James began at Jerusalem. Paul and Barnabas and Luke, like Bedouin wanderers, go wandering on to Athens, Ephesus, Corinth and Rome, and with fiery tongue, and lip trembling with an almost divine emotion, eloquently tell the story of the Cross. The Gospel stream is now trickling down the parched mountains of human needs. It runs into Rome, Alexandria, Constantinople; it flows into ancient Gaul, thence into the British Isles, thence backward into Europe, beating the shores of centuries till it lulls on the banks of the 18th century.

“1792 opened a glittering romance with

the pious cobbler of Paulerburg the chief actor. In the home of the widow Wallace at Kettering, England, was formed the English Missionary Society, which thus became the pioneer in modern efforts to propagate the Gospel among the heathen. They adopted as their motto, 'Attempt great things for God; expect great things from God.' With William Cary to act on their chosen motto, they began. There was no one to let him down in the dark mine. 'China was walled about against Christianity; Japan's ports, with another wall, the wonder of the world, were closed fast. India's government was hostile to such chivalry; the crescent everywhere had stones for the Cross. And Papal Europe, intolerant to the last degree, even unto death, would as soon a pagan cannibal would visit them as a Christian missionary holding the ideas of that pioneer society of Kettering. Travelers, they said, could visit the Eternal City, but they must not take Bibles inside the gates.'"

English politicians pronounced Cary's idea as the wildest, most foolish and damnable idea that was ever even produced by

a savage. Sydney Smith, holding the position of a Gospel minister, laughed Cary's scheme to scorn. Dr. Hill, a theological professor, said to his pupil, Robert Nesbitt, who was about to go to Bombay to preach the Gospel to the natives, "You must be a fool for going to India to preach the Gospel! Don't you know that the Hindus are all better than ourselves, and that by your going there it would spoil matters?" The idea of preaching the Gospel to every creature would not down him. India heard the Gospel and marvelous have been the results. "Before the missionaries fell the infamous suttle; the widow no more burns on the funeral pyre of her husband; no longer does the superstitious and agonizing mother hurl her innocent babes into the sacred Ganges. The cast iron rules of caste are breaking down all over the empire, so that you may see the Brahmin, the Paree and the Sudra traveling in company with each other, exchanging courtesies and carrying on interesting conversation with each other." Indeed, the Gospel is the power unto salvation to every one that believes.

In 1873, Sir Bartle Frere wrote on this romance of modern mission and said: "Whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized industrious Hindus and Mohammedans in India is effecting political, moral and social changes, which for extent and rapidity of effect, are far more extraordinary than anything that you or your father have witnessed in modern Europe." Keshub Chander said years ago, "Christ, not the British government, rules India." The Gospel has not only worked immaterial changes, but has exerted wholesome influence upon the material and commercial affairs of the nations. The Sandwich Islands have paid for export at a single American port in one year, more money by \$367,000 than it cost to Christianize them in sixty years. It is said for every dollar England spends in missions, she receives ten in trade. Stanley says that the commerce of the Congo Valley, which was opened by missionaries, is worth \$300,000,000 a year to the markets of the world; India, opened up by missionaries, is estimated as sending forth one billion

dollars' worth of exports in a single year. The shout of the plowman, the dashing engine, the plowing steamship, the clank of machinery, the accumulating of clothing and other articles of commerce, follow in the footsteps or wake of the Gospel or missionary labors. These things are marvelous in our eyes and speak in no uncertain sound against Col. Ingersoll, who has stated that for the vast amount of money spent in missions the returns are very small. From benighted Africa, skeptical India, the frontiers of our own country, and the unenlightened corners of our own State, comes the Macedonian voice. How are we answering the call? The home-loving, ease-seeking and world-grasping men, members of the church, have from the earliest time received the commission, "Go into all the world," without joy. That class has exerted a controlling influence in our churches for years. They talk much about making good homes; they teach with emphasis that a comfortable home will go far towards maintaining the chastity of children and increasing the morality of the community.

They quote with delight the passage, "Make ye friends of mammon;" tell the children they must be polite and kind; that it is better to have the good will of a dog than the ill will. They lay stress on the thought that every man must live by the sweat of his face, and that any one who will not provide for his own house is worse than an infidel; thus licensing themselves to cheat and withhold their money from God's cause on the plea of taking care of their families. Oh ye Pharisees that bind burdens on others that you would not touch with your fingers! They build fine churches and stand in their doors and cry: "Come in, all ye ends of the earth, and be sayed." This order of human origin, of the dignified, who are too pure to talk to the woman at the well and are too impure to call in and see Lazarus the beggar—who visit no one but the high-toned, and set the table for none but their kinfolk and the rich and educated, has too near supplanted the injunction, Go into the streets and bring the lame, the halt and blind, and into the hedges and compel them to come in.

Brother minister, are you seeking an

easy place? Are you refusing a call because there is in it hard work? God forbid. But we note with delight there are some in our churches, as there have always been from the days of the Apostles, who dare to be a Daniel, who are obeying the command, "Go into all the world and preach the Gospel." There are scores of our brethren supported by Southern Conventions and Northern Societies in the wild West and on the frontiers of our great country, laboring with all their might, preaching three and four sermons a day. They preach to sea-tossed sailors that come into wharves along the coast. Their meat and drink is to do their Master's will. They are not bothered with the forms and fashions of this world. Surely, they are happy in their unhappiness.

The Negro Baptist churches of this country were organized by Rev. Wm. J. Simmons, D. D., LL. D., a few years ago, for missionary work. The organization is now known as the National Baptist Convention. It is doing a creditable mission work in Africa. Rev. R. A. Jackson, Miss Banton, Bros. Tule and Steward and nine more persons are our missionaries there. They

have separated themselves from nativity, friends, civilization, thousands of miles away, while some of us refuse to move from our comfortable homes to another part of the State or country. Oh, noble heroes, how I love you! Our work in that Fatherland has resulted in five churches, twelve missionaries, fifteen native helpers and three hundred and fifty-eight members. Oh, glorious thought! Oh, resurrection day!

In our own State we have three who are sacrificing comfort to serve us in carrying out this commission, namely: Rev. R. T. Pollard, Dr. C. O. Boothe and Dr. W. R. Pettiford. The field is large, the harvest is white, the Master still calls, "Who will go and work to-day?"

Oh, let us give this dying world the Gospel—that is what it needs. It was this Gospel, preached by John Williams, the Apostle of Polynesia, that led the barbarians of the boorish Islands, a people of the lowest grade of savagery and idolatry, to organize juries and courts and frame laws after the manner of civilized people. In less than a lifetime three hundred islands had been led

to believe in our triumphant Saviour. John Leddis' marble slab contains the following: "When he came here he found no Christians; when he left he left no heathens."

It was the Gospel that uplifted and saved the terrible savage of Terra del Fuego, whom Mr. Chas. Darwin said it was impossible to civilize. Allen Garner, who first distributed the leaves of the Tree of Life, perished of starvation without witnessing their redemption. Near his dead body, carved in a rock by his own hands, were the words, "My soul, wait thou on the Lord, for my expectation is from him." Other missionaries followed him and they were saved. Missionaries must labor and wait. Sixty years ago, not a soul in Madagascar could read. Now 300,000 can, and most of them have Bibles as their chief treasure. The Gospel has made it the crown of modern chivalry and the greatest of missionary marvels.

The Gospel! the Gospel! O the Gospel! Let us get it, brethren, and give it to the world—get it from books, get it from school, get it from the Holy Ghost! It will make the drunkard temperate and heal the bro-

ken hearted; it will convert the ill-famed house into a sanctuary and bid the harlot to go free and sin no more. In hours of danger and sore affliction, when friends forsake and enemies pursue, the Gospel soothes our sorrows, heals our wounds and drives away our fears. The marriage tie is strengthened by it, and the family established on high principles and purified.

Would you account for the Negro's progress since the surrender of Lee, count in first the missionaries that followed the army with Words of Life. There is life in the Gospel—"He that believeth and is baptized shall be saved," shall have everlasting life. India is calling for this life; the isles of the Sea are calling; Africa with an area of eleven and a half million square miles, equal to the whole of America and Europe, with a population of two hundred million, double that of North and South, is panting for the water of Life. Who will go—who will go?

Do you believe in missions, my friends, missions to the far away Pagan? If you do not, something is wrong with your Christian life. When vegetable and animal life will have ceased, the life of the Gospel remains.

When the wreck of time, the shock of matter and the crash of the world will have come, and the steamboats, ships and trains will be heaped in a confused mass, the Gospel train will pull the redeemed of earth safe into the haven of rest.

Those who have given money for missions shall receive their reward. The old missionary who has tramped and carried the Gospel through heat and cold, rain and sunshine, and pressed upon dying souls with burning lips from the pulpit or as he went from house to house, and with his quivering pen through the newspapers as they flew through the land, shall see the travail of his soul, and be satisfied. He shall shine—surpassing in brightness that of the professor or pastor—as a star of the first magnitude.

LECTURES.

INDIVIDUAL CHARACTER A FORCE IN THE WORLD.

(An Alumni Oration, 1891.)

We have come to celebrate an acquisition of time, a work wrought by the hand of force, which being implanted in the vapor of creation, evolved from chaos our beautiful universe. It has fashioned the earth, and given planets a perpetual motion under laws ordained for their regulation. As an agent of God, Force has effected the changes of the earth; closed in cyclone, it has laid waste districts; gliding among the atoms of water, it has cut canyons through the mountains. Its abstract existence is recognized in concrete things of nature; under its influence the world has been marching to the time of development through the ages.

Force has put an end to the old and introduced the new; it has established and destroyed empires. Through one individual it has excited revolutions; through

another it has brought about reformation. Each of these individuals is a concrete form of force. At this point we invite your attention to our subject from which we hope to entertain you on this occasion, namely, "Individual Character a Force in the World."

Individual character has copied from the rocks a record of prehistoric times; it has soared aloft and opened to the world the mysteries of the fiery vaults of heaven; it has captured and utilized the force of nature and set the world in motion. From facts and confused speculation, systems of philosophy have been devised by individuals of unique character: these exceptional characters have been distributed through the centuries. Through one at a time it seems that God has operated in his dealings with the world. For a while the world pivoted on the first man, Adam; then on courageous Noah; next on godly Moses; again on the characters David and Nehemiah.

Menes, Amenemhat, Thothmes III. and Rameses II. decided the course of Egypt and nations beyond its border for a series of centuries; Chedorlaomer, Sargon, Asshur-

bani-pal and Nebuchadnezzar were exceptional characters and settled the fate of empires in the East for successive generations. Alexander of Macedon changed the whole face of the world and stamped it indelibly with his character. Cæsar, Alfred, Charlemagne, Peter the Great, Saladin, Cromwell, Napoleon, Washington, Toussiant L'Ouverture were men of exceptional character. They were forces in the world's movements during their period. To-day their influences are felt and they live though they are dead.

But towering up above these characters is the character Jesus of Nazareth. He is a unique and compound character. His appearance upon the stage of life arrested the course of human development and progress, and diverted the stream of advancement into a new direction. He was a teacher, moralist, prophet and preacher; his action was wonderful, his ideas sublime and profound. His doctrines paralyzed the Roman Empire, upturned institutions and introduced new civilization.

Jean Paul, in speaking of Christ's life, says: "It concerns him who, being the ho-

liest among the mighty and the mightiest among the holy, lifted with his pierced hand empires off their hinges, turned the stream of centuries out of its channels and still governs the ages."

What is true of Christ is true in a less degree of others in the field of thought. Zoroaster determined or established the religion of Persia and modified its society. Confucius molded China and Buddha fashioned India. To them may be traced the course of events that make up the annals of these vast empires.

Socrates, Plato, Aristotle, Mohammed, Descartes and Bacon have swayed successively the minds and hearts of multitudes. The personality of Homer, of Virgil, of Shakespeare and Bunyan still trembles in the breast of myriads.

Beyond the banks of the channels of the powers of individual character, the thought of the masses never breaks to flow in trenches excavated by their own powers. Nations are swayed by one man and then by another. Such men are their recognized leaders. They are not usually the immediate head of affairs, but men of more marked

and exceptional character. The characters that have done much to shape the national life of England for the past century or more are Pitts, Burke, Palmerston, and Gladstone. The "Monroe Doctrine" has become a regnant principle in the politics of the United States. The opinions of Jefferson and Hamilton still fluctuate in the minds of the American people.

Every intelligent student of history knows that, practically, the religious leaders of to-day are manifestations of the individual or exceptional character of some religious thinker—one of Luther, another of Calvin, another of Arminius, and still another of Wesley. Should you ask for another example of individual character, we give you the name of Granville Sharp, a linen draper of England, who, being told that his ignorance of Greek made him incompetent to judge the force of arguments for or against the divinity of Christ, set to work to master the language. The result of his effort was his work on the Greek article, which became a new starting point in the New Testament exegesis, and led to the elaborate treatise of Middleton and Words-

worth. Granville Sharp did not only move the literary world, but set into operation the powers of political justice. His sympathy being called or excited by the case of a Negro in the streets of London, chained as a slave, his character was enlisted. He determined slavery should be wiped from British soil. With courts arrayed against him, he pushed his cause up to the highest tribunal, overturned all previous judicial decisions, and secured the promulgation of the decision that no person could be held as a slave on the soil of Great Britain. The power set into action by Granville Sharp rolled across the Atlantic and liberated four millions of bondmen from their shackles, which being smashed by the power of justice, fell into the dust, in the midst of acclamation of wild delight.

Individual character moves the world. "Every true man," says Emerson, "is a cause, is a country and an age; requires infinite spaces, numbers and time fully to accomplish his design;" and posterity seems to follow in his steps as a train of clients. A man (Cæsar) is born, and ages after we have a Roman Empire. And all

history revolves itself very easily into the biography of a few staid and earnest men.

At the exploits of the adventurer, heroic actions of the gallant and the intellectual achievements of the genius, the world gazes with astonishment and reels with perplexity. Through the force of individual character, God is carrying on His progressive work among men. In each period of the past, some truth of industry or principle of government has been given to the world by individual character. We are the product of the ages. This age is what no other age has been.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling,
To the living is sublime."

But in the human mind still lurks the expectation of a grand and more sublime age and of greater nations.

Ancient Egypt is no more; its doings are recorded upon its monuments. Babylon has sheathed its sword and retired from the field of conquest; the glory of Greece has faded; the sceptre from Rome has departed. The Star of Empire now quivers over modern powers. The achievements of one na-

tion or age are a legacy for succeeding generations; looking through the telescope of time, we view another generation, entering the battle of life; a new empire arises up in the distance, the climax of terrestrial government, an exhibition of the blessings of Christianity to the world. In this empire caste shall be driven from its throne, its institutions demolished and political corruption restrained by the sceptre of righteousness. This new order of things will be brought about through the instrumentality of individual character. Through Caesar came the Roman Empire; through Washington, our Republic. With the birth of some character for which nature is laboring, shall burst forth a new empire. This ideal institution shall be established by an individual character. Individuality, as a force among the world's forces, is not confined to any race or clime.

Ethiopia had its Tirhakah, Egypt its Rameses, Babylon its Nebuchadnezzar, China its Confucius, India its Buddha, Media its Sargon, Macedonia its Alexander, Greece its Solo and Socrates, Rome its Cæsar and Cicero, England its Cromwell,

France its Napoleon, and America its Washington. Upon the stage of the glorious future shall or will appear, in like manner, actors of every race. If the black man, the pioneer of civilization, would play his part well, he must spend, as other men, years of toilsome labor in preparation. The happy and welcome participant in the triumph of the sublimer age will be the man of exceptional character regardless of race. But few of these characters are born, the greater number is developed or made by external influence brought to bear on the soul.

Every member of this alumni should strive to be a force in directing the colored youth of the land to greatness and future usefulness. To be great and useful, the Afro-American boy has not received much encouragement in the past. That his ancestors led the world in science, art and government for two thousand years has been denied; his head has been weighed in the balance of science and pronounced inferior. To the assertions the Afro-Americans have seemingly paid no attention; but content, if they be so, to make up in work

what he lacks in calibre and quality, he has pressed on. What he is, he is, because he could not be anything else; he has risen because he could not stay down. But what he is points to a great ancestry, and excites at this point the quotation from Volney, which says: "How strange that to the race now our slaves and the objects of our extreme contempt, we owe our science and our very speech." There are many theories concerning the Negro that are out of harmony with facts, and, like the Ptolomaic theory of the solar system that swayed the world for fourteen centuries, ere long shall fall into disrepute.

If I were asked why Ethiopia is so low, if it has been so high, I would answer: For the same reason that Babylon has fallen into obscurity. The trials and outrages that the black man has suffered in this country have evidenced his manhood to the world. They have done for him what the storm does for the oak—made him strong. What the Afro-American needs to-day is more individual character—men of learning, of executive force and moral firmness; men who can wake up the race

to the possibilities that lie before them; men whose eloquence and logic will move the nation to espouse the cause of justice, as Luther moved Germany against Catholicism.

We need men to contend in the final struggle between the whites and blacks in the South. Read the signs of the times. What means the "Age-Herald" in saying, "A Convention of the colored leaders should be called?" It means an intellectual war. It means a solution of the Negro Problem, which cannon, legislation and lynch law have failed to solve.

I repeat, we need men—men of exceptional character to usher in the bright day that is now peeping over the mountains. We, with other alumni of the land, are responsible directly or indirectly for these characters. Shall the Plebeians have a Cincinnatus? Shall there be lifted up a Moses to the oppressed? Let every one answer to his own soul. The development of the world is made up of advances and cessations. Each interval is consumed in preparation for the next move toward perfection. As each period of the earth's formation was

preceded by violent shocks and upheavals, so every great change in the affairs of men, is preceded by great anxiety and contentions.

In the contest which betokens an era of liberty, prosperity and peace among men, I would advise the use of knowledge, which is more effective than the musket; of truth, which is more piercing than the sword; that principle not policy be our watch-word; remembering that men of principle, of individual character, move the world.

BE STRONG; SHOW THYSELF A MAN.

(The commencement address to the Y. M. C. A. of the Agricultural and Mechanical College, Normal, Ala).

Life is a drama. In it every one must play a part. For this, one must have strength; hence comes our subject, "Be strong and show yourself a man."

We live in a most active age. Remarkable have been the strides of modern times. We face a stupendous civilization of ponderous proportions; we have widened our borders from the narrow confines of Europe, Asia, and North Africa to embrace the earth. The cable has belted the globe and made those far away our next-door neighbors. The clumsy, flimsy sailboat has given place to the magnificent steamer that plows the deep like a sea monster. Our refinement as a country is an enlargement of the splendor of Greece; our government is after the figure of the free institutions of Ancient Rome. The star of empire passing from Babylon stood for a period over these fertile peninsulas. Beneath it Homer penned his

epics, Plato evolved his evolutions of mind, and Epicurus forged epicureanism the revulsion of stoicism. Great festivals became a distinction of the refined. Magnificent ceremonies and gaiety accompanied these felicitous occasions.

This eventful career of lofty people was intercepted by war. It was during the struggle between the Plutocracy of Attica and the Democratic Aristocracy of Sparta that the Spartan mother realized the importance of our subject, and drove her son from her to battle, with the words, as she handed him his shield: "Return with it or upon it!" Be strong and show thyself a man, is the force of the words.

After Columbus discovered America the star moved upward and westward until it quivered over a new nation in the land of the red man. Civilization in its refulgent brightness followed in the wake of the explorers. Struggles and troubles that had been incident to its march from its origin came with it to the land of bullions. The Indians and explorers open the conflict here. Sir Walter Raleigh was repulsed, and Captain John Smith had to show himself a man

more than once in managing the red man's hostilities. Patrick Henry sounded the conflict enlarged to life size. His memorable words, "We must fight!" mean nothing less than "Be strong and show yourself a man!"

Alexander has conquered his empires, Hannibal has burned the torches on the horns of the oxen, and Cæsar has fought in the campaigns of Gaul. The Revolutionary war lives only in history; Plato has evolved the mortality of the soul; Newton and Bacon have unlocked the door of nature to the inventor; but the conflict is desperate, the work preponderant and complicated. Hence the need of the admonition, "Be strong and show yourself a man!" is evident.

With the flintlock and hat-cap muskets, we achieved victories in the past. The quick firing guns of the present and heavier implements of to-day demand and require more strength and skill on the part of those that handle them than it required to handle the simple weapons of our fathers. With rude implements, our brave heroes of early times extended our republic from the

turbulent Atlantic to the placid Pacific on the west; opportunities, difficulties and responsibilities and obligations increased with our increase of territory. The things necessary for the maintenance and progress of our government now are to the necessities of Washington's government as the weapons of our fathers are to the Iowa war boat. I fancy Jefferson looking down upon the Capitol at Washington, with eye glancing over the wide extended domain, saying; "Be strong and equal to the task! Be a man!"

The chief and distinguishing difference between a boy and a man is strength. This is the essential element of progress. It is no less important in the race horse than in the pack horse. It is the passive form of it that exists in the pillars that bear up the massive mansion; through it the mountain stands unmoved by the terrific cyclone; in the locomotive it draws a train of cars. If it were needed before muscles were so nearly supplanted by machinery in handling heavy weights, it is needed for movement in this electric age—age of the steam engine, telegraph, telephone, X-ray, telescope, the

diving-ship and the flying-ship. The man that travels on the stage coach to-day will get there after the feast. Be strong and show yourself a man in the race or activities of life. David, the warrior and Psalmist of Israel, when he came to die, said to his son Solomon: Be strong and walk in the ways of thy Lord God, that thou mayest prosper in all that thou dost, whithersoever thou turnest thyself.

Activity is a duty and a privilege. On the ball ground every one strives to show himself a man. Many delighted to kick the dust in the Olympic games and bear off the laurel wreath. As the hungry lion turns from his cage and comes dashing at the gladiator in the Roman arena, well might the spectator cry to him: "Show thyself a man!" But this is physical activity.

There is a mental activity. Every school-boy is acquainted with this struggle. Some of them find that learning the alphabet is harder than play, and to keep up with the flying events in history, the burial and resurrection of men, calls for more strength than to get the swiftly flying or rolling ball to put out a man. Many find it more

difficult to strike and to catch the curves thrown by their teacher than that of their opponent on the ball ground. How often is "Foul and out" heard in the classroom; how mortifying is "three strikes" and "out" to the boy who has toiled hard to get his lessons! To some a burning problem is more dreadful than the infuriated lion; the Bridge of Asses of geometry more trying than a bucking mule. What books and schools are to the student, life is to every person. Here we meet the sterner realities of life.

Along with the physical and mental activity we have already noticed, moral activity has its place. We are not only to walk, but we are to walk in God's ways. Out of our relations to God as our Creator, and to his creatures, grow obligations and duty which form an essential part in a walk in His way. I can't better convey the idea of this way to you than to refer you to the Son of man. His ways were God's ways. He did not spend his time with the light, frivolous things of life. When but a boy he talked with the lawyers and doctors. He said to John that it becomes us to

fulfill all righteousness. He sympathized with Martha and Mary; he went about doing good. He was pathetic but frank in his dealings; he treated with great respect and kindness the worst of sinners. There is not an uncourteous act in his life to be found. The whole matter, in a word, is, He lived for others.

It is with great pleasure I address this Young Men's Christian Association to-day, a society that represents the moral activity of beautiful Normal. Your work, gentlemen, is a grand one. "Be strong and show yourselves men!" All over our country there are weak young men that need your care. Weak men make weak families; weak families make weak towns; weak towns make weak counties; weak counties make weak States; weak States make a weak country. Save the young men and our country is safe.

If I am asked, what about the girls, the young women, I answer that the whole world is trying to save them. Mother keeps daughter tied to her apron string and father and son stand around her a strong fortification. No man wants his daughter

insulted. But what about the poor boy turned loose to romp the streets; exposed to vice all the day long. Before he is sixteen, he is kept out late at night working. A mother awakes from a frightful dream at two o'clock in the morning and whispers low, but with intense anxiety: "Where is my wandering boy to-night?"

Save the young men and you will go far toward saving the young ladies or women. Am I ignorant of the consensus of opinion of many educators and lecturers when I say this? Not at all. I have listened to the doctrine, "Elevate woman, and man will be elevated," with great interest. I think it born of enthusiasm not of season. I say this modestly and with all due respect for the excellent advocates of the doctrine which, to my mind, is a false inference from the proposition, namely, Eve pulled Adam down and she must raise him up. It is here inferred that woman is naturally superior in moral strength, if not in intellectual strength, to man. Hence, the conclusion, "Elevate woman, and man will be or is elevated."

But let us infer or suppose that in the fall,

the weakness of Adam, rather than the strength of woman, was emphasized. Then it would be as fair to conclude that woman's weakness was evidenced in the fall as to conclude that her strength was shown to illustrate. If a child one year old should catch hold of a child of three years old, and in toddling around trying to stand, pull the older child down, does it follow that the three-year-old child is weaker than the one-year-old child? I don't believe an unbiased mind would answer this question affirmatively. I don't believe my mind is biased. If the woman and man question is parallel with our illustration, the elevating the man solely by elevating woman doctrine falls to the ground. The women and men both must be cared for and lifted up. I think you will agree with this conclusion, when you consider how many boys or young men have gone from this school and fallen, and how many women have gone from it and fallen; the number of girls that elope with men, and the number of men that elope with girls; and the number of women one man can control, especially a religious leader, and the number of men one woman can control.

Yes, I think you will conclude with me that woman's superiority of influence to that of man is a debatable question—a teaching that savors the doctrine of men by which we are warned not to be deceived. If we are in need of strong women to-day, we are not in less need of strong men. The family is calling for them; society is calling for them; the government is calling; business is calling; the church is calling. Especially is this true with the Negro in this country.

Our fathers turned loose out of slavery without food, without clothes, without shelter, without money—only with sinewy muscles and the sluggishness of our fatherland lost in the spirit of American civilization—have made marvelous strides upward. To-day we pay taxes on \$450,000,000 worth of real estate and \$261,000,000 worth of personal property. We have two banks and one street car system; 29,873 school houses; 84 colleges and universities; 305 newspapers and magazines; 39,803 churches worth \$32,000,307. Our fathers are fast going the way of all the earth. This accu-

mulation is being left in the hands of the young men. What will they do with it? Will we hold it? Shall we go forward or backward?

There now confronts us new difficulties that our fathers never dreamed of; circumstances most unfavorable to our future growth have developed with our rapid strides. Most weighty matters are now coming down on us; hence the necessity for strength, for action and for endurance also.

Just after the war the white man found himself with no Negroes to work his land, and without strength and skill to do the work himself. This was in the Negro's favor. He found ready employment on the old farm of his master. Annoyances and troubles that were incident to managing these farms during the period leading up to reconstruction made the old master more than desirous to sell farms to the Negroes. A few of them seized the opportunity and bought homes, but the great majority of them was as blind as the white master, and let their opportunity slip. To-day the Negro wants to buy land and the white man does not want to sell.

For many years after the Negro was freed he received large wages. This was due, among other things, to the fact that he was the only one in the South that could perform manual labor (the white man at that time had not learned how to work) and to the fact that the white man had not worked out how little he could afford to give him. The Negro was ignorant. The white man could take half the large wages he promised and leave him satisfied.

When some of our fathers began to get tired of working so hard, the white man sold him some land, and hence encouraged him to keep working for him, knowing he could figure the Negro out just as much by letting him own the land as he could when he rented it to him. Besides, some gratitude and sympathy on the old master's part were usually connected with the selling of land to these good old Negroes. But the young Negroes have not this same hold on the white man. Negro advancement has established it that the Negro is a man, and exploded the idea that he is a thing to be pitied, as the idea of the Negro's equality by nature to other races has developed the

inclination to favor him has grown less, North and South. This declination is a new difficulty to be overcome by the young men. It is unfriendliness between the races.

The white man to-day knows how to work. He can plow, blacksmith, build houses and log cabins, and cut hair. Unfriendliness, coupled with this fact, forms a complication very unfavorable to the Negroes' further elevation. Labor unions have grown out of this complication. I think it is fair to say one thing aimed at in many of the unions of the South was the crushing out of Negro labor and skill. The Negro has learned to figure; hence the white man has ceased promising large wages with the intention of taking from him half of it without his knowing it. He has learned how little the Negro can live on, and in many places pays him accordingly. These unjust measures have brought about much dissatisfaction and restlessness on the part of the Negro. In their support the contract, the waive note, and the mortgage system exist, which in many respects are highway robbery legalized. These extreme enactments have been a hotbed of rascality

from which rascals have sprung up like grass all over our country. Jingoism and monopoly are rife in the land. The poor are oppressed and the people go unprotected in their rights. Prosperity is slowly but truly withdrawing from the ungrateful Republic.

Wisdom entreats to-day—honor and experience call to the young men to induce her to stay and exhort them to show themselves men in the struggle to reenthroned her. Would it be unnatural for the Negro to be uneasy about his prosperity in such trying times? How many boys could manage and successfully carry on their fathers' farm, shop or store if the father should die to-day? How sad that father must feel who believes that all he has will take the wings of the wind as soon as he is dead—his son will not be able to hold it. The dead and dying cry: Be strong and show yourself a man! Surely, the young Negro must be stronger than his father. He must be strong to pull through the crisis; to stand the disadvantages that come to him through labor unions; to endure and manage hostilities; to be a Gibraltar against

the rolling billows of evil and surging waves of temptation. The mortgage fortification is superior to that of Manila or Porto Rico. We need a Sampson to drive men from the batteries and pull down the pillars.

The Jim Crow car is a blight upon our fair name and a monument of the blindest prejudice. It is an incubator of disrespect and turns out the disres respectable in great numbers; it is considered second-class, and many Negroes feel that they must act second-class in it. Hence, it is against our progress in refinement. It falls to the hands of the young men to destroy this baneful influence and to revert this downward tendency.

Be strong, and with the logic of a Webster and eloquence of a Simmons and courage of a Douglass, with one herculean stroke, break down the wall of partition and secure to the suffocating a whole car of air for which a first-class ticket calls.

Be strong and explode the false theory of school economy that is now doing its deadly work in our State, and convince our law-makers that it is to the interest of all

that we have a school system based on the principle that he who tills the land or occupies the house pays the tax thereon, whether he owns it or not. Possessors, and not owners, really pay taxes. It is very unfair where there are five Negroes to one white man, to divide the school money equally between the races on the plea that the white man owns the property, especially when the white man refuses to sell them land.

Be strong to organize the people so as to use to a better advantage the resources at your command. This is an age of organization. It is nearly folly for a man to attempt now to run a business alone. Who can compete with railroad monopolies, sugar trusts, land syndicates, and newspaper combinations? Echo answers, Who! There being no great business experience or development to come to the Negro as an inheritance from his ancestry for more than a century back; nor there being any great Negro firm of twenty years' standing to be present model for him. All go to make great strength supremely necessary for our success.

We are beginning the beginning of Negro

business. Strength for this pioneer work must be obtained by hard study, thorough education, broad education and high education. Let us have a strong mind to know that a smile is more effective for good in business, sometimes, than a frown. Be polite under all circumstances. Let us have the moral courage to say good things about the white man, as well as bad things. Let us pray and receive the strength of true wisdom. It was this that enabled our fathers to maneuver their way through the past—their heartfelt religion has been the secret of our advancement. As it served the place of letters in the ignorant Negro of the past, it will make up for experience in the educated Negro of to-day.

Let head religion supplement the heart religion, but never supplant it. The brain of the educated Negro must be united with the money of the old illiterate Negro. The enlightened Negro must wink at the faults of the ignorant, and the ignorant must praise the merits of the cultured. This will be walking in God's ways and we shall prosper. Our barns will be filled; our presses shall burst forth with new wine, un-

fermented. Our boys will be gallant young men; our girls will be virtuous daughters—virtuous beyond the sense of chastity. The dirty hut will give place to the cosy cot and the cot will be supplanted by the magnificent mansion.

A nation in a nation! What shall it be? will receive a most gratifying answer. Let it come. Look not to Washington, neither to Montgomery; turn your eyes into yourself. Be strong and show yourselves men. Wring success from the darkest conflict and pluck golden honors from the pale-faced moon.

FOUR BY FOUR.

[A commencement address before the Literary Societies of
Selma University.]

There are properties that are essential to material things that are not necessary for immaterial existences. Form or figure pervades formations of both realms. The cylindrical oak, the revolving wheel and the level meadow of green, testify to its existence in things material.

Milton's "Paradise Lost," the "Trojan Horse," and the "Apocalypse of John," support the statement that it enters into mental concepts, which becomes the sole medium of mind with not-mind. In the Euclids, in the science of Rhetoric and in the numerals of the Arabs alike, figure permeates every idea and application, from the magnificent mansion to the log hut, and from the finest piece of art to the infinitesimal of aggregation.

We invite you at this point to consider this all-pervading element in the limits of

four by four. Every man's body has some shape or figure; so has every man's life in every intelligent conception. There are some great lives, there are some little lives, some straight, some crooked, some long and some short. Some lives are useful and some unuseful. some unsymmetrical and some symmetrical. Because there is no desire in any of us to develop a little crooked, short and unuseful life, we now let a consideration of such a life pass from before us.

It is befitting that we notice further symmetrical life. It is ideal. It is a composite number in which straight, long and useful lives are factors. An essential element in this life is regularity—four by four. Some men are four in knowledge and only two in wisdom; others are just the opposite. Some are four in catching hold and two in “stickitiveness;” a great deal of capacity for impression, but little ability for expression.

Thothmes III, the Egyptian Alexander the Great, was not equal in his life of real literature and science to his architecture; Drake was more in justice than mercy; Cæsar was longer than he was wide, and

sank when the tide of popularity was in his favor; exorbitant appetite was the fly in the ointment in the life of Alexander the Conqueror.

Man seems one sided by nature—a balanced life comes through development. Four by four gives squareness in life. That character in which all opposite points are equally distant from a common center, manifests squareness of dealing in all affairs. The man who conceived and constructed the monuments and sphinxes of Egypt and taught their summits to sing when kissed by the rising sun, is the wonder of the wonder he has constructed. Cyrus Field, who laid the Atlantic Cable, performed a daring exploit. Luther, who nailed the ninety-five theses on the Wittenburg Cathedral door, has been recorded as one the bravest of earth; but the one that has written on a tombstone over his hoary head and recorded in heaven, "I have dealt squarely in all things with my fellow-man," is a greater hero than they.

The saying that the Irishman waits for a man to get up when he knocks him down in a fight expresses a lofty sentiment. It

means fair dealing; it brands as untrue the saying, "All things are fair in war." All things are not fair in war. Maceo! Maceo! because of this fact, thy death was an outrage!

The business world to-day might well learn of the Irishman. It is fair now in business to take all a man has and obstruct his way of getting anything more—in other words, to knock a man down, jump on him and hold him down. A man that will be jailed for stealing a hen, is complimented if he beats a man and gets full pay for a half day's work; a man that can get two days' work out of a man for the pay of one day is sought by landlords and companies. He is called a business man, a good manager, an honorable gentleman and a valuable citizen. This is everything but square dealing. In the first case it is a hungry man stealing and is condemned, and in the second it is a hungry man stolen from without redress.

The great trusts, combinations and syndicates in this country are in a great measure legalized robbers. They deprive the masses of a chance to purchase in keeping

with their limited means and fail to arrange for them to get money with which to buy at their prices. These organizations are artificial persons, hence without heart, though legal. They are four in selfishness, but fall short of this measure in the love of humanity. His soul has little or no connection with humanity except that which centers in himself; unlike this is the square man. To every note of human nature set into vibration in those that surround him, there sets up a responsive chord in himself. All mankind, every phase of life is the same distance from and the same nearness to his heart, the center of his being.

A square includes the notion of perpendicularity. A four by four character is upright. He acts from and on principle; his attitude and his conduct toward his fellow-man are determined by the numerical measure of their relations, standing in terms of right. In this sense, his treatment of all is the same, from the magnificence of Crœsus to the humility of Lazarus. Smiles cannot induce him into the wrong nor can ridicule cause him to leave the right. He does not form an acute angle with his friends nor an

obtuse angle with his enemies ; that is, he never leans to his friends nor from his enemies. He stands erect. He is just in dealings, but not unmerciful ; lenient, but not partial ; aspiring, but not ambitious. Frank, yet courteous, he is positive but not bigoted. The upright man loves truth ; he frankly concedes it to be truth, let it be for or against him ; whether asserted by the eminent or the humble ; whether held by friend or foe—hence the great need of uprightness in a debating club.

The expression “Four by Four,” gives rise further to the thought of many in one. A single life is composed of many items. One’s acts and actions make up life. Your life is your figure. Just as true as Lincoln’s marble figure stands in the material world, it exists in the immaterial. What kind of immaterial figures are you planning and making ? Are you carving it or painting it ? What is the size of it ? Every man’s figure or life will not be the same size ; they will vary according to the number of acts and the size of each. What is the size of your life ? What size, figure or picture have you planned to make ?

There is another thing about a figure to which it is important to give attention; namely, its form or shape. This depends upon the relation and arrangement of the point in the outline of the figure. If three points are placed actually over one another and connected by a point moving in the same direction through its whole course, the figure will be a straight line. If they be placed to the opposite of each other and one below and connected by straight lines, the figure will be a triangle.

Points can be arranged to make a straight line, a crooked line, a regular figure or a crank-sided figure. Likewise the acts in our life will determine the figure it will make; but these acts must be in keeping with the general outline of our being. Hence the necessity of looking after the points in our being. If they be four by four our acts will be regular, square and upright, and our lives one harmonious whole. But such a figure as I have already said does not come as a rule by nature, but by development. Hence the world in general is not balanced. The developments have filled the annals of history and sent

their names thundering down the halls of time. I am not unconscious of the fact that some two by four men are seemingly a contradiction to this statement; but they are exceptions to the general rule. Like a wondering "meteor" they pierced the unbroken darkness of a particular period and were caught in the kodak of some watchers of the heavens. They stand in history as events, while the balanced characters seem to work upon you as a magic force, or an energizing influence. Such is the feeling that comes upon one as he stands face to face with the Hebrew patriarch, Abraham, listens to words of Moses the law giver, and ponders the course of George Washington, Abraham Lincoln, the invincible U. S. Grant and Touissant L'Ouverture. Our Longfellow in his wandering "Evangeline" and "Be not like dumb driven cattle, be a hero in the strife," will be read as long as the bells swing in the tower to call the youth to the feast of wisdom. Shakespeare is a marvel of the ages, so vast in scope, minute in description of human nature, and natural to life are his writings, that they fascinate alike the illiterate and the learned.

The most striking illustration of my point is the Lord Jesus Christ. He was the squarest of the square. In him was a responsive chord to every vibration of human nature. Truly is he the Son of man. He is your model. Towards him as a limit, as a variable, you are called upon to approach. To aid you in this duty is this University and these teachers. For the purpose of widening you, your societies have been organized. If it is true that every one of you gathered together here is doing like your model did, growing in stature, in grace, and knowledge and wisdom, my soul rejoices exceedingly.

Grow in knowledge until the domain of science has been traversed; grow until every principle of oratory is held bound in the knowledge of all these, and until every masterpiece in literature will be our servants upon the platform and with the pen; until every law in parliament will be as familiar as your names. Grow until every art in debate be mastered, and every note in music be reached.

Grow in grace until your association becomes heavenly; then the desire in every

heart for the success of every member and the failure of none will prevail. Subordination and authority will assume their proper relation in the body, and the recognition and hearty support of every member will be secured. The President will preside with dignity and the subjects will obey with docility. Our young men will be elevated in their speeches and the ladies will perform their parts with the sweetest grace. In this society the debaters will learn to refer to one another respectfully, delighting to concede points made by an opponent, rather than ridicule him and say he has made no point. Treating an opponent or bitter antagonist with courtesy and toleration is one of the highest graces and is always evidence of a four-by-four gentleman.

Aspiration without ambition will be the life of the society. When shrewdness minus treachery becomes its "*modus operandi*," wisdom will shed its benign influence in keeping with the development; every figure in the institution will be upright, and the society a square in which shall rise and go forth into the world a Tom Reed on

Parliamentary usage; a Blaine or McKinley on Diplomacy; a Deborah in Israel; a Frances Harper in poetry and a Frances Willard on Temperance.

A Cicero with burning lips will come forth and Demosthenes in thundering eloquence will rise from his grave to plead the cause of the oppressed and fight the trust and syndicate robbery rife in the land, and lead reforms in Church and State, being cheered while they work by the Angelic figure of Ebony, whose songs are sweeter than those of the beautiful "Syrian singers."

The work against wrong waiting for the coming generation will consist in "stands and moves." A house whose superstructure is broader than its foundation is as unsafe as it is distasteful. The ship whose length is out of proper proportion to its width is at a disadvantage in its movements; especially is this true if the defect is in the sails. We here and there must take a stand against popular evils—political rottenness, moral corruption, civil and business imperfections and religious degeneracy. The winds of adversity will blow against you; if you are not four by four you will fall.

I was told the other day that one hundred dollars can buy every politician in Dallas County. If a few jugs of liquor sweetened with white supremacy or chloroformed with Republican "equalitism" be freely handed around, they can be bought for less than one hundred. Why is this? Because they are narrow two-by-four—working to eat instead of eating to work.

In the State Association in Montgomery, I heard a discussion on "Who has and who should have the greatest influence and control over the children, the teacher or the preacher?" The spirit and manner in which the discussion was conducted served no purpose, save to show the departure from the high and pure order or kind of religion that existed in the days of the Fathers. One debater said the preacher influences both child and teacher, giving the idea that he who sways the heart controls the spirit. A young man replied, "Yes, the Negro preachers have too much power. We are going to have this controlling business divided up." This discussion is probably the outgrowth of incompetent ministers in our pulpit and one-sided developed teachers

in our schools and narrow ambitious men in our churches.

Many of the organizations called churches now-a-days are mockeries. Equality of the members has been made too much of in some and given too little attention in others. Double honor to the bishop or pastor has been overrated and underrated and relegated. There is not a vesture of Christianity in them. The man that pays the most dollars, etc., is the pastor, deacon and all, in many of our churches, just as it is in the societies of the world. He that takes a successful stand against corruption in the church must be wide as well as long.

Life is not only a battle, but it is a conquest. A blustering rush to other green fields, richer treasury and fresh lands fills the world. The scientist is rustling the rocky leaves of the earth for the capturing of new principles of nature, and the commercial world is busy opening new trades. The laborer is conducting a crusade to capture more money for the work he does. Empire still dreams of land far away and a short route to India. Classes and masses,

each one in his own little boat, sails out of the harbor in his own and different directions and rides on the deep sea.

The thousands of students in the hundreds of schools are now rigging their ships to launch out on the storm-lashed ocean. How successfully they will ride the foam-crested waves and white-capped billows depends upon how broad and well they have built the keel. How far will they sail and moor depends upon the equality and regularity of the sails—their wings of flight.

The bird with one short wing and one long one can't fly very high nor far; neither can two-by-four men. Frederick Douglass has gone to join Moses, who slept on Nebo's top; Joseph C. Price lives only in the hearts of them that chanced to be touched by the magic of his oratory; John Mercer Langston, the scholar and statesman, has fallen; Hon. B. K. Bruce followed the triumvirate a few weeks ago into the way of all the earth. In the past we learned to look to these men to speak to Pharaoh for us, but they are dead. Hence, another and, in a great measure, new leadership must come.

The special work of the coming leaders will be to organize the forces our honored dead have collected and held together. The past has been spent in getting offices; the future will be a making-office-and-position period. The height of the Negro's ambition in the past was to carry on business for others; the future Negro will look after overseeing farms for the Negro, selling goods for a Negro boss, building a railroad for a Negro company. Hence the necessity of four-by-four leaders for the future.

Oh, the future is freighted with dreadful consequences. They must be faced by this country regardless of color or race. New difficulties are arising for us to face that our fathers never dreamed of. The Vanderbilts have the railroad systems; the Chicago trusts are controlling the bread of this country; Wall Street has a monopoly of the foundries and the furnaces and banks of the country; Messrs. Beal and Kellogg are the absolute "monarchs" of newspaper printing, from the frozen lakes to the turbulent waters of the Gulf. These organizations stand in the way of the poor man's rising. They are new difficulties to be sur-

mounted. New methods in operating are inevitable. Organizations must be included in the remedy for our ills.

Gentlemen and ladies of the societies, prepare yourselves for the task. The men with the learning of a Blyden, the courage of a Douglass, the matchless eloquence of a Price, the activity of a Wm. J. Simmons, the blandness of a Bruce, the burning logic of a Langston, that would change the sentiment of this country in the Negro's favor and bring to him the full realization of his rights must be round men, balanced characters—a resurrection of the humble Nazarene, who lifted the gates of Rome off their hinges and turned the water of ages into new channels.

If I have succeeded in warning you against a one-sided life, and making you think seriously on the weighty obligations awaiting you, I shall feel that the time I have used in this effort has brought to me more than ample returns. With hope that such is true, I leave you to meet you "Four by Four," on the field of active life in the near future.

ERATTA.

Page 11.—“The book is not prepared for the philosopher or the theologian, but for truth,” should read, “The book is not prepared for the philosopher or the theologian, but for humble seekers of truth.”

Page 75, eleventh line.—The word “canyons” should be “canons.”





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